二〇一三年國際華語特會

恢復基督在召會中作一切

第二篇

基督—那追測不盡的一位

讀經：弗三 8

綱　　目

週　一

壹　基督是神永遠的、獨生的兒子，是神聖三一的第二者—約一 1~2、18，太二八 19。

貳　祂是自有永有的，並且在永遠裏與父和靈互相內在。

叁　祂與父和靈，乃是獨一的神—約一 1，羅九 5，來一 8。

肆　祂是創造者（10），萬有都是藉着祂造的（約一 3，西一 16 上），在祂裏面得以維繫（17），並且將要歸與祂這承受萬有者作產業（16 下，來一 2，羅十一 34~36）。

伍　在時間裏祂藉着成爲肉體成了一個人，就是一個兼有神性和人性作祂性情的神人—約一 1、14，來二 14。

陸　祂是一切受造之物的首生者—西一 15 下。

Int'l Chinese-speaking Conference 2013

The Recovery of Christ as Everything in the Church

Message Two

Christ—the Unsearchable One

Scripture Reading: Eph. 3:8

Outline

DAY 1

I. Christ is the eternal and only begotten Son of God, the second of the Divine Trinity—John 1:1-2, 18; Matt. 28:19.

II. He is self-existing, ever-existing, and coinhering with the Father and the Spirit in eternity.

III. He is, with the Father and the Spirit, the only God—John 1:1; Rom. 9:5; Heb. 1:8.

IV. He is the Creator (v. 10), and all things were created through Him (John 1:3; Col. 1:16a), cohere in Him (v. 17), and will be an inheritance unto Him as the Heir (v. 16b; Heb. 1:2; Rom. 11:34-36).

V. In time He became a man through His incarnation, a God-man having both divinity and humanity as His nature—John 1:1, 14; Heb. 2:14.

VI. He is the Firstborn of all creation—Col. 1:15b.

柒　祂是神榮耀的光輝，是神本質的印像—來一 3 上。

捌　祂是神的具體化身—西二 9。

玖　祂是那不能看見之神的像—一 15 上。

週　二

拾　祂在祂的人性裏活在地上，彰顯神達三十三年半之久—祂是神顯現於肉體—提前三 16。

拾壹　祂是神忠信的見證人—啓一 5。

拾貳　祂是神的帳幕，作神在人間可移動的居所—約一 14。

拾叁　祂是神的殿，作神在地上建立起來的居所—二 19~21。

拾肆　祂是世界的光—八 12。

拾伍　祂經過包羅萬有的死，藉此祂釘死撒但—古蛇（三 14，來二 14）—罪（羅八 3，約一 29）、世界（十二 31）、墮落的人同他的肉體（羅六 6，加二 20）、舊造（由墮落的舊人所代表）以及律法及其規條（羅十 4，西二 14，弗二 15），爲着完成神永遠的救贖（來九 12），並從祂人性的外殼釋放祂神聖的生命，好分賜到信祂的人裏面（約十二 24，三 15）。

VII. He is the effulgence of God's glory and the impress of God's substance—Heb. 1:3a.

VIII. He is the embodiment of God—Col. 2:9.

IX. He is the image of the invisible God—1:15a.

DAY 2

X. He lived in His humanity on the earth to express God for thirty-three and a half years—He is God manifested in the flesh—1 Tim. 3:16.

XI. He is the faithful Witness of God—Rev. 1:5.

XII. He is the tabernacle of God as God's movable dwelling place among men— John 1:14.

XIII. He is the temple of God as God's established dwelling place on earth—2:19-21.

XIV. He is the light of the world—8:12.

XV. He died an all-inclusive death through which He crucified Satan—the old serpent (3:14; Heb. 2:14)—sin (Rom. 8:3; John 1:29), the world (12:31), the fallen man with his flesh (Rom. 6:6; Gal. 2:20), the old creation (represented by the old fallen man), and the law with its ordinances (Rom. 10:4; Col. 2:14; Eph. 2:15) for the accomplishment of God's eternal redemption (Heb. 9:12) and released His divine life from the shell of His humanity to be dispensed into His believers (John 12:24; 3:15).

拾陸　祂從死人中復活（太二八 6~7，林前十五 45 下），藉着祂的復活在祂的人性裏標出爲神的長子（羅一 4，八 29，徒十三 33），成了賜生命的靈（林前十五 45 下），並且以祂復活的生命，重生所有神在創立世界以前所揀選的人（彼前一 2~3，弗一 4）。

拾柒　祂升到天上，並且在祂的升天裏得冠冕並登寶座，作：

一　萬人並萬有的主，管理全宇宙—徒十 36。

二　基督—神的受膏者—以完成神的經綸—二 36。

三　地上君王的元首（啓一 5），安排世界局勢和神所揀選之人的環境，使他們能蒙祂拯救；祂乃是所有信祂之人所接受作他們一切的救主—徒五 31。

四　召會的頭，照顧那作祂身體的召會—弗一 22~23，五 29~30。

五　在天上神面前的辯護者，照料祂肢體一切的案件及需要（約壹二 1），並且由祂的靈實化爲在祂肢體裏面的保惠師（約十四 16~20）。

六　屬天的執事，將天供應到祂的信徒裏面，使他們成爲屬天的國民—來八 2，腓三 20。

七　諸天裏尊大的大祭司，照顧祂信徒的需要，並爲他們代求，且拯救他們到底—來四 14~15，七 25~27。

XVI. He resurrected from among the dead (Matt. 28:6-7; 1 Cor. 15:45b), and through His resurrection He in His humanity was designated to be the firstborn Son of God (Rom. 1:4; 8:29; Acts 13:33), became the life-giving Spirit (1 Cor. 15:45b), and regenerated with His resurrection life all the people chosen by God before the foundation of the world (1 Pet. 1:2-3; Eph. 1:4).

XVII. He ascended to the heavens, and in His ascension He was crowned and enthroned to be:

A. The Lord of all men and all things to rule over the whole universe—Acts 10:36.

B. Christ—the Anointed of God—to accomplish God's economy—2:36.

C. The Ruler of the kings of the earth (Rev. 1:5) to arrange the situations of the world and the environment of God's chosen people so that they may be saved by Him as the Savior who will be received by all His believers as their everything—Acts 5:31.

D. The Head of the church to take care of the church as His Body—Eph. 1:22-23; 5:29-30.

E. The Paraclete in heaven before God to take care of all the cases and needs of His members (1 John 2:1) and the One who is realized by His Spirit as the Paraclete in His members (John 14:16-20).

F. The heavenly Minister to minister heaven into His believers to make them the heavenly citizens—Heb. 8:2; Phil. 3:20.

G. The great High Priest in the heavens to take care of His believers' needs, intercede for them, and save them to the uttermost—Heb. 4:14-15; 7:25-27.

八　新約的中保，以執行這新約；這新約由祂藉着祂的死遺贈給祂的信徒—八 6，九 15。

九　更美之約的保證，以作其擔保—七 22。

週　三

拾捌　祂是神羣羊的牧人，是使他們從猶太教出來的門，以及使他們得餧養的草場—約十 11、14、16、9。

拾玖　祂是復活、生命、道路和實際—十一 25，十四 6。

貳拾　祂是娶新婦的新郎—三 29 上。

貳壹　祂是神的能力，以及從神給祂信徒的智慧：公義、聖別和救贖—林前一 24、30。

貳貳　祂是逾越節，使信徒通過神的審判—五 7。

貳叁　祂是靈食和流出活水的靈磐石，給神的子民享受—十 3~4，約六 35，四 10、14。

貳肆　祂是身體（林前十二 12）和身體—新人—的一切肢體（西三 10~11）。

貳伍　祂是初熟的果子，第二個人，和末後的亞當—林前十五 20、23、47、45。

H. The Mediator of the new covenant, bequeathed by Him to His believers through His death, to execute it—8:6; 9:15.

I. The surety of the better covenant to be its guarantee—7:22.

DAY 3

XVIII. He is the Shepherd of God's flock, the door for them to come out of Judaism, and the pasture for them to feed on—John 10:11, 14, 16, 9.

XIX. He is the resurrection, the life, the way, and the reality—11:25; 14:6.

XX. He is the Bridegroom who has the bride—3:29a.

XXI. He is the power of God and the wisdom to His believers from God: righteousness, sanctification, and redemption—1 Cor. 1:24, 30.

XXII. He is the Passover for the believers to pass through God's judgment—5:7.

XXIII. He is the spiritual food and the spiritual rock flowing with the living water for God's people—10:3-4; John 6:35; 4:10, 14.

XXIV. He is the Body (1 Cor. 12:12) and all the members of the Body—the new man (Col. 3:10-11).

XXV. He is the firstfruits, the second man, and the last Adam—1 Cor. 15:20, 23, 47, 45.

貳陸　祂是從死人中復活的首生者，作身體的頭—西一 18。

貳柒　祂是神所分給眾聖徒的分—12 節。

貳捌　祂是所賜給神子民一切正面事物的實體（實際）—二 16~17。

貳玖　祂是祂信徒的生命，以及他們所活並顯大的一位—三 4，腓一 20~21。

週　四

叁拾　祂是羔羊，完成神的救贖，也是獅子，爲神的國爭戰—啓五 5~ 6。

叁壹　祂是揭開這世代祕密之印者—5 節。

叁貳　祂是信徒榮耀的盼望—西一 27。

叁叁　祂是晨星，在祂回到地上之前要向祂的得勝者顯現—啓二 28。

叁肆　祂是公義的日頭，其翅膀有醫治之能，要向世人顯現—瑪四 2。

叁伍　祂分賜到祂聖徒裏面的豐富是追測不盡的—弗三 8。

叁陸　祂是救主，要回來：

一　將祂的信徒改變形狀—腓三 21。

二　審判祂的信徒，將那些該得着國度及其享受爲一千年賞賜的人，與那些在國度時代該受

XXVI. He is the Firstborn from the dead to be the Head of the Body—Col. 1:18.

XXVII. He is God's allotted portion to the saints—v. 12.

XXVIII. He is the body (the reality) of all the positive things to God's people—2:16-17.

XXIX. He is the life of His believers and the One whom they live and magnify—3:4; Phil. 1:20-21.

DAY 4

XXX. He is the Lamb accomplishing God's redemption and the Lion fighting for God's kingdom—Rev. 5:5-6.

XXXI. He is the opener of the seals of the secrets of this age—v. 5.

XXXII. He is the believers' hope of glory—Col. 1:27.

XXXIII. He is the morning star who will appear to His overcomers before His coming back to the earth—Rev. 2:28.

XXXIV. He is the Sun of righteousness with healing in His wings to appear to the world— Mal. 4:2.

XXXV. His riches dispensed into His saints are unsearchable—Eph. 3:8.

XXXVI. He is the Savior coming back to:

A. Transfigure His believers—Phil. 3:21.

B. Judge His believers to discern who among them should be rewarded with the kingdom and its enjoyment as a reward for one thousand years and

懲治而失去國度爲賞賜的人，分別出來—林後五 10。

週　五

三　在千年國時代裏娶祂的得勝者作祂的新婦—啓十九 7。

四　打敗敵基督和他的軍隊—19~21 節。

五　被猶太遺民所接受—亞十二 10，羅十一 26。

六　在祂榮耀的寶座上（太二五 31）審判萬民—活人（徒十 42）。

週　六

叁柒　祂要作王，同祂的得勝者轄管這地—啓二十 4、6。

叁捌　祂要在祂白色的大寶座上（11~12）審判所有的死人（徒十 42）。

叁玖　在新耶路撒冷裏（啓二一 1~ 二二 5），祂將要：

一　作神所救贖之人—祂妻子—在永世裏的丈夫—二一 2。

二　與神同作城的殿—22 節。

三　作城的燈，有神在祂裏面作光—23 節。

四　作在寶座上的羔羊神，管理新天新地—二二 1。

五　作生命樹滋養整個新耶路撒冷—2 節。

who among them should be disciplined in the kingdom age, thus missing the kingdom as a reward—2 Cor. 5:10.

DAY 5

C. Marry His overcomers as His bride in the millennial age—Rev. 19:7.

D. Defeat Antichrist and his armies—vv. 19-21.

E. Be received by the remnant of the Jews—Zech. 12:10; Rom. 11:26.

F. Judge the nations—the living people (Acts 10:42)—on His throne of glory (Matt. 25:31).

DAY 6

XXXVII. He will be the King to rule over the earth with His overcomers—Rev. 20:4, 6.

XXXVIII. He will judge all the dead people (Acts 10:42) at His great white throne (Rev. 20:11-12).

XXXIX. In the New Jerusalem (21:1—22:5) He will be:

A. The Husband of God's redeemed people as His wife in eternity—21:2.

B. The temple with God—v. 22.

C. The lamp with God as the light in Him—v. 23.

D. The Lamb-God on the throne to rule over the new heaven and new earth—22:1.

E. The tree of life nourishing the entire New Jerusalem—v. 2.

第二週 · 週一

晨興餧養

弗三 8『這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人。』

西二 16~17『…不拘在飲食上、或在節期、月朔、或安息日方面，都不可讓人論斷你們，這些原是要來之事的影兒，那實體卻屬於基督。』

使徒傳的不是道理，乃是基督的豐富。基督的豐富，就是基督之於我們的所是，就如光、生命、義、聖等，以及祂爲我們之所有，並祂爲我們所完成的、所達到的並所得着的。基督的這些豐富，測不透也追不盡（聖經恢復本，弗三 8 註 3）。

基督〔是〕那追測不盡的一位。這些年來，因着我們對基督追測不盡之豐富的見證，有些公會裏的基督徒就問我們：『你們所有的，是怎樣的一位基督？難道你們的基督與我們的基督不一樣麼？』千千萬萬的基督徒都有基督，但他們經歷基督到什麼地步？我們來看以下這些基督的項目時，應當問：『我有沒有在這一項上經歷基督？』我們經歷基督到什麼地步？

使徒保羅所經歷的基督，與千千萬萬基督徒所經歷的基督，是同一位基督；但他享受基督的程度，卻達到了最高點。基督本身，就其性情、素質、無限無量、追測不盡、包羅萬有而言，是一樣的，但信徒對祂的經歷，卻有許多不同的程度。這該幫助我們眾人看見，我們的基督全然包羅萬有。祂是完整的神和完全的人。甚至我們所喫的食物，其實際就是基督。祂也是活水。按照新約，基督對我們乃是一切（爲着基督身體之建造十大緊要的『一』，一五至一六頁）。

WEEK 2 — DAY 1

Morning Nourishment

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

Col. 2:16-17 ...In eating and in drinking or in respect of a feast or of a new moon or of the Sabbath, which are a shadow of the things to come, but the body is of Christ.

The apostle announced not doctrines but the riches of Christ. The riches of Christ are what Christ is to us, such as light, life, righteousness, and holiness, what He has for us, and what He accomplished, attained, and obtained for us. These riches of Christ are unsearchable and untraceable. (Eph. 3:8, footnote 3)

Christ [is] the unsearchable One. Through the years because of our testimony of the unsearchable riches of Christ, some Christians in the denominations have asked us, “What kind of Christ do you have? Is your Christ not the same as our Christ?” Millions of Christians have Christ, but to what extent have they experienced Christ? As we review the following items of Christ we should ask, “Have I experienced Christ in this item?” To what extent have we experienced Christ?

The apostle Paul experienced the same Christ as millions of Christians, but the extent of his enjoyment of Christ reached the top. Christ in Himself is the same in nature, in essence, and in His being unlimited, unsearchable, and all-inclusive; but in the experiences of His believers, there are many different extents. This should help us all to realize that our Christ is totally all-inclusive. He is the complete God and the perfect man. Even the reality of the food we eat is Christ. He is also the living water. According to the New Testament, Christ is everything to us. (The Ten Great Critical “Ones” for the Building Up of the Body of Christ, p. 20)

信息選讀

基督是神永遠的、獨生的兒子，是神聖三一的第二者（約一 1~2、18，太二八 19）。祂是自有永有的，並且在永遠裏與父和靈互相內在。祂與父和靈，乃是獨一的神（約一 1，羅九 5，來一 8）。換句話說，祂這位子，與父和靈乃是一位神。

祂是創造者（10），萬有都是藉着祂造的（約一 3，西一 16 上），在祂裏面得以維繫（17），並且將要歸與祂這承受萬有者作產業（16 下，來一 2，羅十一 34~36）。一面，基督是創造者；但另一面，祂也是萬有受造的憑藉。不僅如此，祂也是受造之物的中心，因爲萬有在祂裏面得以維繫。至終，萬有都要歸與基督這位承受者作產業。

在時間裏祂藉着成爲肉體成了一個人，就是一個兼有神性和人性作祂性情的神人（約一 1、14，來二 14）。在永遠裏，基督僅僅是神，但在時間裏，祂成了一個人。祂也是一切受造之物的首生者（西一 15 下）。祂不僅是神和人，祂也是受造之物的頭一項。祂是人，就是受造之物的一部分，但祂怎能是受造之物的首生者？這是難以回答的。我們需要看見，對神而言只有事實，並沒有時間的因素。基督是大約二千年前被釘十字架，但聖經說祂是從創世以來就被殺了（啓十三 8）。自從地創立以來，祂就被釘了，因爲地需要祂的釘十字架。我們必須學習將這事向人陳明。

就如光是電所發的光輝，基督乃是神榮耀的光輝。祂也是神本質的印像（來一 3 上）。神是一種本質，基督乃是這個本質的印像。我們可以用一枚印章爲例來說明。印章是一種本質，當我們把這印章蓋在紙上，就得着一個印像。基督是神的具體化身（西二 9），祂是那不能看見之神的像（一 15 上）。神是看不見、摸不着的，但有一天神具體化身在基督裏，就成爲看得見、摸得着的了（爲着基督身體之建造十大緊要的『一』，一六至一七頁）。

參讀：爲着基督身體之建造十大緊要的『一』，第二篇。

Today's Reading

Christ is the eternal and only begotten Son of God, the second of the Divine Trinity (John 1:1-2, 18; Matt. 28:19). He is self-existing, ever-existing, and coinhering with the Father and the Spirit in eternity. He is, with the Father and the Spirit, the only God (John 1:1; Rom. 9:5; Heb. 1:8). In other words, He as the Son with the Father and the Spirit is one God.

He is the Creator (Heb. 1:10), and all things were created through Him (John 1:3; Col. 1:16a), cohere in Him (Col. 1:17), and will be an inheritance unto Him as the Heir (Col. 1:16b; Heb. 1:2; Rom. 11:34-36). On the one hand, Christ is the Creator, but on the other hand, He is the means through which all things were created. He is also the very center of creation because all things subsist, cohere, in Him. Eventually, all things will be an inheritance to Him as the Heir.

In time He became a man through His incarnation, a God-man having both divinity and humanity as His nature (John 1:1, 14; Heb. 2:14). In eternity Christ was merely God, but in time He became a man. He is also the Firstborn of all creation (Col. 1:15b). He is not only God and man but also the first item of the creation. As a man, He is a part of the creation, but how could He be the Firstborn? This is hard to answer. We need to see that with God there is only the fact without the time element. Christ was crucified about two thousand years ago, but the Bible says He was crucified from the foundation of the world (Rev. 13:8). From the time that the earth was founded, He was crucified because the earth needs His crucifixion. We must learn to present this to people.

Just as light is the effulgence of electricity, Christ is the effulgence of God's glory. He is also the impress of God's substance (Heb. 1:3a). God is a kind of substance, and Christ is the impress. We may illustrate this with a seal. The seal is a kind of substance. When we put the seal on a paper, we have the impress. Christ is the embodiment of God (Col. 2:9) and the image of the invisible God (Col. 1:15a). God is invisible and untouchable, but one day God embodied Himself in Christ. God became visible and touchable. (The Ten Great Critical "Ones" for the Building Up of the Body of Christ, pp. 20-21)

Further Reading: The Ten Great Critical "Ones" for the Building Up of the Body of Christ, ch. 2

第二週・週二

晨興餧養

約一 14『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』

三 14『摩西在曠野怎樣舉蛇，人子也必照樣被舉起來。』

基督在祂的人性裏活在地上，彰顯神達三十三年半之久—祂是神顯現於肉體（提前三 16）。祂是神忠信的見證人（啓一 5）。祂見證神。...祂也是神的帳幕，作神在人間可移動的居所（約一 14）。...祂是神在人間的居所，卻是可移動的，就像帳棚、帳幕一樣。亞伯拉罕帶着他的帳棚經過很多地方。基督就是神在人間這樣一個帳棚。祂也是神的殿，作神在地上建立起來的居所（二 19~21）（爲着基督身體之建造十大緊要的『一』，一八頁）。

信息選讀

基督經過包羅萬有的死，藉此祂釘死撒但—古蛇（約三 14，來二 14）—罪（羅八 3，約一 29）、世界（十二 31）、墮落的人同他的肉體（羅六 6，加二 20）、舊造（由墮落的舊人所代表）以及律法及其規條（羅十 4，西二 14，弗二 15），爲着完成神永遠的救贖（來九 12）。藉着祂的死，祂又從祂人性的外殼釋放祂神聖的生命，好分賜到信祂的人裏面（約十二 24，三 15）。基督的死廢除了一切消極的事物。在積極一面，祂從祂人性的外殼釋放出祂神聖的生命。祂是那一粒麥子，死了釋放出祂的生命，就成了許多子粒。基督的死消極的一面是爲着神的救贖，積極的一面是爲着生命的分賜。

WEEK 2 — DAY 2

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.

Christ lived in His humanity on the earth to express God for thirty-three and a half years—He is God manifested in the flesh (1 Tim. 3:16). He is the faithful Witness of God (Rev. 1:5). He witnessed God. He is also the tabernacle of God as God's movable dwelling place among men (John 1:14)....He is God's dwelling place among men, but movable, like a tent, a tabernacle. Abraham brought his tent through many places. Christ was such a tent of God among men. Also, He is the temple of God as God's established dwelling place on earth (John 2:19-21). (The Ten Great Critical "Ones" for the Building Up of the Body of Christ, pp. 21-22)

Today's Reading

He died an all-inclusive death through which He crucified Satan—the old serpent (John 3:14; Heb. 2:14)—sin (Rom. 8:3; John 1:29), the world (John 12:31), the fallen man with his flesh (Rom. 6:6; Gal. 2:20), the old creation (represented by the old fallen man), and the law with its ordinances (Rom. 10:4; Col. 2:14; Eph. 2:15) for the accomplishment of God's eternal redemption (Heb. 9:12). Through His death He also released His divine life from the shell of His humanity to be dispensed into His believers (John 12:24; 3:15). Christ's death abolished all the negative things. On the positive side, He released His divine life from His human shell. He was the one grain who died to release His life and become many grains. The negative side of Christ's death was for God's redemption; the positive side is for life dispensing.

祂從死人中復活(太二八6~7，林前十五45下)，藉着祂的復活在祂的人性裏標出爲神的長子(羅一4，八29，徒十三33)，成了賜生命的靈(林前十五45下)，並且以祂復活的生命，重生所有神在創立世界以前所揀選的人(彼前一2~3，弗一4)。我們乃是在祂的復活裏得了重生。

基督升到天上，並且在祂的升天裏得冠冕並登寶座，作萬人並萬有的主，管理全宇宙(徒十36)；作基督—神的受膏者—以完成神的經綸(二36)；又作地上君王的元首(啓一5)，安排世界局勢和神所揀選之人的環境，使他們能蒙祂拯救；祂乃是所有信祂之人所接受作他們一切的救主(徒五31)。基督主宰的用祂的權柄管治全地，使環境適合神所揀選的人接受祂的救恩。祂要拯救我們，就必須是所有局勢的管治者。可能有一個人住在遙遠的地方，沒有機會聽見福音，主就安排環境把他帶到另一處，使他在那裏聽見福音而得救。

基督在祂的升天裏也是召會的頭，照顧那作祂身體的召會(弗一22~23，五29~30)；祂是在天上神面前的辯護者，照料祂肢體一切的案件及需要(約壹二1)，並且由祂的靈實化爲在祂肢體裏面的保惠師(約十四16~20)。祂是屬天的執事，將天供應到祂的信徒裏面，使他們成爲屬天的國民(來八2，腓三20)；是諸天裏尊大的大祭司，照顧祂信徒的需要，並爲他們代求，且拯救他們到底(來四14~15，七25~27)；是新約的中保，以執行這新約；這新約由祂藉着祂的死遺贈給祂的信徒(八6，九15)；也是更美之約的保證，以作其擔保(七22)。以上這些項目乃是基督在諸天裏之職事的各方面(爲着基督身體之建造十大緊要的『一』，一八至二〇頁)。

參讀：爲着基督身體之建造十大緊要的『一』，第二篇。

He resurrected from among the dead (Matt. 28:6-7; 1 Cor. 15:4b), and through His resurrection He in His humanity was designated to be the firstborn Son of God (Rom. 1:4; 8:29; Acts 13:33), became the life-giving Spirit (1 Cor. 15:45), and regenerated with His resurrection life all the people chosen by God before the foundation of the world (1 Pet. 1:2-3; Eph. 1:4). We were regenerated in His resurrection.

Christ ascended to the heavens, and in His ascension He was crowned and enthroned to be the Lord of all men and all things to rule over the whole universe (Acts 10:36), the Christ—the Anointed of God—to accomplish God's economy (Acts 2:36), and the Ruler of the kings of the earth (Rev. 1:5) to arrange the situations of the world and the environment of God's chosen people that they may be saved by Him as the Savior who will be received by all His believers as their everything (Acts 5:31). Christ rules sovereignly over the earth with His authority that the environment might be fit for God's chosen people to receive His salvation. He needs to be the Ruler of all situations to save us. A person may live in a remote place where there is no opportunity for him to hear the gospel, so the Lord arranges the situation to bring him to another place where he can hear the gospel and be saved.

In His ascension Christ is also the Head of the church to take care of the church as His Body (Eph. 1:22-23; 5:29-30), the Paraclete in heaven before God to take care of all the cases and needs of His members (1 John 2:1), and the One who is realized by His Spirit as the Paraclete in His members (John 14:16-20). He is the heavenly Minister to minister heaven into His believers to make them the heavenly citizens (Heb. 8:2; Phil. 3:20), the great High Priest in the heavens to take care of His believers' needs, intercede for them, and save them to the uttermost (Heb. 4:14-15; 7:25-27), the Mediator of the new covenant, bequeathed by Him to His believers through His death, to execute it (Heb. 8:6; 9:15), and the surety of the better covenant to be its guarantee (Heb. 7:22). The above items are different aspects of Christ's ministry in the heavens. (The Ten Great Critical "Ones" for the Building Up of the Body of Christ, pp. 22-23)

Further Reading: The Ten Great Critical "Ones" for the Building Up of the Body of Christ, ch. 2

第二週 • 週三

晨興餧養

林前一 30『但你們得在基督耶穌裏，是出於神，這基督成了從神給我們的智慧：公義、聖別和救贖。』

西三 10~11『並且穿上了新人；這新人照着創造他者的形像漸漸更新，以致有充足的知識；在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、爲奴的、自主的，惟有基督是一切，又在一切之內。』

基督成了從神給我們的智慧，作爲在神救恩裏三件重要的事物：1. 公義，爲着我們的已往，藉此我們已經得神稱義，使我們能在靈裏重生，得着神的生命（羅五 18）；2. 聖別，爲着我們的現在，藉此我們在魂裏漸漸被聖別，也就是在我們的心思、情感和意志裏，因祂神聖的生命漸漸被變化（六 19、22）；3. 救贖，爲着我們的將來，就是我們的身體得贖（八 23），藉此我們的身體要因祂神聖的生命改變形狀，有祂榮耀的樣式（腓三 21）。我們能有分於這樣完整且完全的救恩，使我們的全人—靈、魂、體—在生機上與基督成爲一，並使基督成爲我們的一切，這全是出於神，不是出於我們自己，使我們可以在祂裏面，而不在自己裏面，誇口並誇耀（聖經恢復本，林前一 30 註 2）。

在新人裏只有基督有地位。祂是新人一切的肢體，也在一切的肢體之內。在新人裏祂是一切。實際上，祂就是新人，就是祂的身體（林前十二 12）。在新人裏祂是中心，也是普及，是構成新人的成分，是新人裏一切的一切。...〔歌羅西三章十一節的〕『一切』，指組成新人的眾肢體（西三 11 注 9，註 10）。

信息選讀

WEEK 2 — DAY 3

Morning Nourishment

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

Col. 3:10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Christ became wisdom to us from God as three vital things in God's salvation: (1) righteousness (for our past), by which we have been justified by God, that we might be reborn in our spirit to receive the divine life (Rom. 5:18); (2) sanctification (for our present), by which we are being sanctified in our soul, that is, transformed in our mind, emotion, and will, with His divine life (Rom. 6:19, 22); and (3) redemption (for our future), that is, the redemption of our body (Rom. 8:23), by which we will be transfigured in our body with His divine life to have His glorious likeness (Phil. 3:21). It is of God that we participate in such a complete and perfect salvation, which makes our entire being—spirit, soul, and body—organically one with Christ and makes Christ everything to us. This is altogether of God, not of ourselves, that we may boast and glory in Him, not in ourselves. (1 Cor. 1:30, footnote 2)

In the new man there is room only for Christ. He is all the members of the new man and in all the members. He is everything in the new man. Actually, He is the new man, His Body (1 Cor. 12:12). In the new man He is the centrality and universality. He is the constituent of the new man, and He is all in all in the new man. All [in Colossians 3:11] refers to all the members who constitute the new man. (Col. 3:11, footnotes 9 and 10)

Today's Reading

我們〔已經〕看過基督從永遠裏，經過創造，經過祂的成爲肉體、人性生活、包羅萬有的死、復活和升天。在升天裏祂被立爲許多項目，頭一項是萬有的主，是基督，末了一項是新約的保證。如今祂在諸天之上，又在召會生活裏。在召會時代，祂乃是許多項目來照顧祂的召會。

基督是神羣羊的牧人，是使他們從猶太教出來的門，以及使他們得餧養的草場（約十 11、14、16、9）。祂是復活、生命、道路和實際（十一 25，十四 6）。祂是娶新婦的新郎（三 29 上）。...祂是神的能力，以及從神給祂信徒的智慧：公義、聖別和救贖（林前一 24、30）。祂是逾越節，使信徒通過神的審判（五 7）。祂是靈食和流出活水的靈磐石，給神的子民享受（十 3~4，約六 35，四 10、14）。祂是身體（林前十二 12），和身體—新人—的一切肢體（西三 10~11）。我們眾人既是基督身體的肢體，我們就是基督。我們應當宣告我們不僅是基督的肢體，我們更是基督。基督是初熟的果子，第二個人，和末後的亞當（林前十五 20、23、47、45）。祂是第一、第二、又是末後，祂是每一個數字。

祂是從死人中復活的首生者，作身體的頭（西一 18）。祂是一切受造之物的首生者，那是屬於神的舊造。現今祂是從死人中復活的首生者，在新造中作身體的頭。祂是神所分給眾聖徒的分（12），由神所分給以色列人美地的分所豫表。今天祂也是所賜給神子民一切正面事物的實體—實際（二 16~17）。祂是真節期、月朔、安息日。祂是一切。舊約中的事物都是影兒，祂乃是那一切影兒的實體—實際。祂是祂信徒的生命，以及他們所活並顯大的一位（西三 4，腓一 20~21）（爲着基督身體之建造十大緊要的『一』，二四至二五頁）。

參讀：爲着基督身體之建造十大緊要的『一』，第三篇。

[We have seen] Christ from eternity, through creation, and through His incarnation, His human living, His all-inclusive death, His resurrection, and His ascension. In ascension He was appointed to be many items, first as the Lord of all, the Christ, and last as the surety of the new covenant. Now He is both in the heavens and in the church life. In the church age, He takes care of His church as many items.

Christ is the Shepherd of God's flock, the door for them to come out of Judaism, and the pasture for them to feed on (John 10:11, 14, 16, 9). He is the resurrection, the life, the way, and the reality (John 11:25; 14:6). He is the Bridegroom who has the bride (John 3:29a). Christ is the power of God and the wisdom to His believers from God: righteousness, sanctification, and redemption (1 Cor. 1:24, 30). He is the Passover for the believers to pass through God's judgment (1 Cor. 5:7). He is the spiritual food and the spiritual rock flowing with living water for God's people (1 Cor. 10:3-4; John 6:35; 4:10, 14). He is the Body (1 Cor. 12:12) and all the members of the Body—the new man (Col. 3:10-11). As the members of the Body, all of us are Christ. We should declare that we are not only members of Christ but also Christ. Christ is the firstfruits, the second man, and the last Adam (1 Cor. 15:20, 23, 47, 45). He is the first, the second, the last, and every number.

He is the Firstborn from the dead to be the Head of the Body (Col. 1:18). He was the Firstborn of all creation, belonging to the old creation of God. Now He is the Firstborn from the dead as the Head of the Body in the new creation. He is God's allotted portion to the saints (Col. 1:12), typified by God's allotted portion of the good land to the people of Israel. Today He is also the body (the reality) of all the positive things to God's people (Col. 2:16-17). He is the real feast, new moon, and Sabbath. He is everything. All the things in the Old Testament were shadows, and He is the body, the reality, of all those shadows. He is the life of His believers and the One whom they live and magnify (Col. 3:4; Phil. 1:20-21). (The Ten Great Critical "Ones" for the Building Up of the Body of Christ, pp. 28-29)

Further Reading: The Ten Great Critical "Ones" for the Building Up of the Body of Christ, ch. 3

第二週 • 週四

晨興餧養

啓五 5~6『長老中有一位對我說，不要哭；看哪，猶大支派中的獅子，大衛的根，祂已得勝，能以展開那書卷，揭開它的七印。我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。』

長老中有一位向使徒約翰引薦基督是猶大的獅子，但祂向約翰卻顯爲羔羊〔啓五 5~6〕。是獅子，祂是抵擋仇敵的戰士；是羔羊，祂是我們的救贖主。祂爭戰是爲救贖我們，如今祂已勝過仇敵，並爲我們成功了救贖。對仇敵，祂是獅子；對我們，祂是羔羊。所以祂是獅子羔羊（聖經恢復本，啓五 6 註 1）。

眼是爲着鑒察並搜尋。基督是救贖的羔羊，有鑒察並搜尋的七眼，爲着執行神對宇宙的審判，以成就神永遠的定旨，這要完成於新耶路撒冷的建造。所以，撒迦利亞三章九節豫言祂是石頭，就是帶着七眼，爲着神建造的頂石（四 7）。這七眼就是神的七靈，奉差遣往普天下去，遍察全地的（10）（啓五 6 註 5）。

信息選讀

基督是羔羊，完成神的救贖，也是獅子，爲神的國爭戰（啓五 5~6）。爲着神的救贖，祂是羔羊；爲着神的國，祂是爭戰的獅子，是猶大支派的獅子。祂也是揭開這世代祕密之印者（5）。這含示整卷啓示錄的內容。基督也是祂信徒榮耀的盼望（西一 27）。...在召會時代，祂成爲這麼多項目來照顧祂的召會；末了祂還是再來的一位。祂的再來先是隱

WEEK 2 — DAY 4

Morning Nourishment

Rev. 5:5-6 And one of the elders said to me, Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals. And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

[Christ] was recommended to the apostle John as the Lion of the tribe of Judah by one of the elders, but He appeared to John as a Lamb [Rev. 5:5-6]. As the Lion, He is the Fighter against the enemy; as the Lamb, He is the Redeemer for us. He fought to redeem us, and He won the battle over the enemy and accomplished redemption for us. To the enemy He is a Lion; to us He is a Lamb. Hence, He is the Lion- Lamb. (Rev. 5:6, footnote 1)

Eyes are for observing and searching. Christ as the redeeming Lamb has seven observing and searching eyes for executing God's judgment upon the universe to fulfill God's eternal purpose, which will consummate in the building up of the New Jerusalem. Therefore, in Zechariah 3:9 He is prophesied as the stone, the topstone (Zech. 4:7) with seven eyes for God's building. These seven eyes are the seven Spirits of God sent forth into all the earth, and they run to and fro through the whole earth (Zech. 4:10). (Rev. 5:6, footnote 5)

Today's Reading

Christ is the Lamb accomplishing God's redemption and the Lion fighting for God's kingdom (Rev. 5:5-6). For God's redemption, He is a Lamb. For God's kingdom, He is a fighting Lion, the Lion of the tribe of Judah. He is also the opener of the seals of the secrets of this age (Rev. 5:5). This implies the contents of the entire book of Revelation. Christ is also His believers' hope of glory (Col. 1:27)....At the end of the church age, after He has been so many items to take care of the church, He will be the coming One. First, He

密的，好像晨星，要在祂回到地上之前，向祂的得勝者顯現（啓二 28）。在清晨，當大多數的人還未醒時，晨星就出現。只有少數人會看見基督是晨星。祂也是公義的日頭，其翅膀有醫治之能，要向所有的世人顯現（瑪四 2）。

祂是救主，要回來將祂的信徒改變形狀（腓三 21）。祂要將我們的身體改變形狀，聖經稱此爲『我們的身體得贖』（羅八 23）。基督已經重生我們的靈，如今正在變化我們的魂，把我們的魂模成祂的形像。我們也在等候祂回來救贖我們的身體，將我們的身體從低下的水平改變到祂身體那最高的水平，改變成爲榮耀的身體。然後我們全人就要得救。我年輕時，有人問我：『你得救了沒有？』我不知道如何回答他們。後來我領悟，我可以這樣說，『在我的靈裏我已經得救了，如今在我的魂裏我正在得救，有一天我會在我的身體上得救。』爲着靈、魂、體這三重的救恩，阿利路亞！

彼得說到魂的救恩，就是藉着變化而得救（彼前一 9）。我們正在被變化，這就是我們魂得救的過程。我們成熟時，就會在我們的魂裏完全得救。我們要在魂裏被變化，惟一的路就是要被十字架除去。我們必須模成基督的死（腓三 10）。當這過程得着完成，我們就會在我們的魂裏得救，等候我們的身體得救。

基督要審判祂的信徒，將那些該得着國度及其享受爲一千年賞賜的人，與那些在國度時代該受懲治而失去國度爲賞賜的人，分別出來（林後五 10）（爲着基督身體之建造十大緊要的『一』，二五至二六頁）。

參讀：爲着基督身體之建造十大緊要的『一』，第三篇。

will come secretly as the morning star who will appear to His overcomers before His coming back to the earth (Rev. 2:28). In the early morning, before most people awake, the morning star appears. Very few will see Christ as the morning star. He is also the Sun of righteousness with healing in His wings to appear to the whole world (Mal. 4:2).

He is the Savior coming back to transfigure His believers (Phil. 3:21). He will change the form of our body; this transfiguration is called the redemption of our body (Rom. 8:23). Christ has regenerated our spirit. He is now transforming our soul, conforming our soul to His image. We are also waiting for His coming back to redeem our body, to change our body from the low level to the highest level of His body, a glorious body. Then our whole being will be saved. When I was young, some would ask me, “Are you saved?” I did not know how to answer them. Later I realized that I can say, “I have been saved in my spirit; I am now being saved in my soul; and I will be saved in my body.” Hallelujah for this threefold salvation of our spirit, our soul, and our body!

Peter speaks of the salvation of the soul, that is, the salvation by transformation (1 Pet. 1:9). Our being transformed is the progress of the salvation of our soul. When we are matured, we will be completely saved in our soul. The only way to be transformed in our soul is for us to be crossed out. We have to be conformed to Christ’s death (Phil. 3:10). When this process is completed, we will be saved in our soul to wait for our body to be saved.

Christ will judge His believers to discern who among them should be rewarded with the kingdom and its enjoyment as a reward for one thousand years; and who among them should be disciplined in the kingdom age, thus missing the kingdom as a reward (2 Cor. 5:10). (The Ten Great Critical “Ones” for the Building Up of the Body of Christ, pp. 29-30)

Further Reading: The Ten Great Critical “Ones” for the Building Up of the Body of Christ, ch. 3

第二週 • 週五

晨興餧養

啓十九 7『我們要喜樂歡騰，將榮耀歸與祂；因爲羔羊婚娶的時候到了，新婦也自己豫備好了。』

19『我看見那獸和地上的君王、並他們的眾軍都聚攏，要與騎白馬的並祂的軍兵爭戰。』

神的掌權，就是國度，與羔羊的婚娶有關，羔羊的婚娶乃是神新約經綸完成的結果。神新約的經綸是要藉着祂的救贖和神聖的生命，爲基督娶得一個新婦，就是召會。藉着聖靈歷代以來不斷的作工，到這世代結束時，這目標必然達到。那時，新婦，就是得勝的信徒，要豫備好，神的國也要來到（聖經恢復本，啓十九 7 註 1）。

信息選讀

基督要再來，在千年國時代裏娶祂的得勝者作祂的新婦（啓十九 7）。今天我們已經許配給基督，但祂還未迎娶我們。當祂最後拯救我們的身體，改變我們的身體時，我們才會豫備好，讓祂來迎娶。啓示錄十九章說，『新婦也自己豫備好了。』（7）基督今天仍然不能迎娶我們，因爲我們尚未完全得救。祂要來娶的新婦，不是一個在舊造裏，帶着老舊的身體，滿了罪、死、軟弱和疾病的新婦。等到祂在我們的身體上拯救我們，祂才能迎娶我們。那時我們將完全成爲新人：在靈裏是新人，在魂裏是新人，在身體裏也是新人。

主也要回來打敗敵基督和他的軍隊（19~21）。首先，祂來使我們改變形狀；第二，祂來迎娶我們；第三，祂來打敗敵基督。作爲新郎，那剛結婚的一位，祂要打敗敵基督。基督這位作戰的將軍將是新郎；而祂的軍隊將是祂的配偶，祂團體的新婦，由

WEEK 2 — DAY 5

Morning Nourishment

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

19 And I saw the beast and the kings of the earth and their armies gathered together to make war with Him who sits on the horse and with His army.

The reign of God, the kingdom, is related to the marriage of the Lamb, and the marriage of the Lamb is the issue of the completion of God's New Testament economy. God's economy in the New Testament is to obtain for Christ a bride, the church, through His redemption and divine life. By the continual working of the Holy Spirit through all the centuries, this goal will be attained at the end of this age. Then the bride, the overcoming believers, will be ready, and the kingdom of God will come. (Rev. 19:7, footnote 1)

Today's Reading

Christ will come back to marry His overcomers as His bride in the millennial age (Rev. 19:7). Today we are engaged, not yet married, to Christ. When He finally saves our body to change our body, we will be ready for our marriage with Him. Revelation 19 says, "His wife has made herself ready" (v. 7). Christ still cannot marry us because we are not completely saved. He will not marry a bride with an old body in the old creation, full of sin, death, weakness, and sickness. He cannot marry us until He saves us in our body. At that time we will be completely a new man; we will be a new man in our spirit, a new man in our soul, and a new man in our body.

The Lord will also come to defeat Antichrist and his armies (Rev. 19:19-21). First, He comes to transfigure us; second, to marry us; and third, to defeat Antichrist. As the Bridegroom, the One who has just been married, He will defeat Antichrist. Christ, the General, will be the Bridegroom, and His army will be His spouse, His corporate bride, composed of all the

所有得勝者組成。我們該告訴主說，『主，我要作得勝者。你回來時我要成爲新婦的一部分，作你得勝者中的一個，與你一同勝過敵基督。』

基督再來的時候，將要被猶太遺民所接受（亞十二 10，羅十一 26）。敵基督要圍困耶路撒冷城，擊打猶太人，要把他們都置於死地。那時，彌賽亞就會顯現。一面，彌賽亞要打敗仇敵；另一面，猶太遺民要看見祂，就是他們從前所扎的那一位，他們就會悔改接受祂。今天猶太民族是不信的，他們不接受基督，他們不相信我們所傳揚，就如新約所啓示的這樣一位基督。

列國的人大部分都跟隨敵基督背叛神，在哈米吉頓大戰的時候，他們大多被殺。啓示錄十四章二十節說，這次戰役所流的血『高到馬的嚼環，遠達約三百公里』。三百公里，直譯是一千六百斯泰底亞，這是從波斯拉（賽六三 1）到哈米吉頓（啓十六 16）的距離。有一天，這位神的具體化身基督，要與撒但的具體化身敵基督，面對面爭戰。幾乎全世界的人，都將跟隨敵基督，與基督爭戰。

當敵基督引誘全世界跟隨他，抵擋猶太人，並抵擋餘剩的基督徒時，有天使會來傳永遠的福音，喊着說，『應當敬畏神，...應當敬拜那創造天地海和眾水之泉的。』（十四 7）列國中有些人會響應這福音，就照顧受敵基督逼迫的猶太人和信徒。哈米吉頓大戰之後，基督要將列國中所有存留的人聚集到耶路撒冷，祂榮耀的寶座那裏，審判他們，將他們分爲綿羊（好的）和山羊（壞的）。綿羊就是那些響應永遠福音的人。山羊就是那些跟隨敵基督的人，主耶穌要把他們與敵基督一同扔到火湖裏；而綿羊卻要進入祂的國裏，不是作爲祂的眾子，乃是作爲萬民，活在永遠生命的範圍裏（太二五 31~46）（爲着基督身體之建造十大緊要的『一』，二七至二九頁）。

參讀：爲着基督身體之建造十大緊要的『一』，第三篇。

overcomers. We should tell the Lord, “I want to be an overcomer, Lord. I will then be a part of the bride, as one of Your overcomers, to overcome Antichrist with You.”

When Christ returns, He will be received by the remnant of the Jews (Zech. 12:10; Rom. 11:26). Antichrist will surround the city of Jerusalem, fighting against the Jews to put them all to death. At that time, the Messiah will appear. On the one hand, the Messiah will defeat the enemy; on the other hand, the remnant of the Jews will see Him, the One whom they pierced, and they will repent. Christ will be received by them. Today the Jewish nation is unbelieving. They do not receive Christ. They do not believe there has been such a Christ as we preach, as the New Testament reveals.

Most of the nations will follow Antichrist in his rebellion, and most of them will be killed in the battle of Armageddon. Revelation 14:20 says that the blood from this battle will be “up to the bridles of the horses for a thousand six hundred stadia.” A thousand six hundred stadia is 182 miles, the distance from Bozrah (Isa. 63:1) to Armageddon (Rev. 16:16). One day Christ, the embodiment of God, will fight face to face with the Antichrist, the embodiment of Satan. Nearly the whole world will follow Antichrist to fight against Christ.

While Antichrist is seducing the world to follow him against the Jews and against the remnant of the Christians, the eternal gospel will be preached by an angel who will shout, “Fear God...and worship Him” (Rev. 14:7). Some from the nations will respond to this gospel and will take care of the Jews and the believers who are under the persecution of Antichrist. Christ will gather all of those from the nations who remain after the battle of Armageddon to His throne of glory in Jerusalem where He will judge them to divide them into sheep, the good ones, and goats, the bad ones. The sheep will be those who respond to the eternal gospel. The Lord Jesus will cast the goats, those who followed Antichrist, into the lake of fire with Antichrist, whereas the sheep will enter into His kingdom, not as His sons but as His subjects to live in the sphere of eternal life (Matt. 25:31-46). (The Ten Great Critical “Ones” for the Building Up of the Body of Christ, pp. 30-31)

Further Reading: The Ten Great Critical “Ones” for the Building Up of the Body of Christ, ch. 3

第二週 • 週六

晨興餧養

啓二十 6『在頭一次復活有分的有福了，聖別了，第二次的死在他們身上沒有權柄；他們還要作神和基督的祭司，並要與基督一同作王一千年。』

二一 2『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

在千年國裏，基督要作王，同祂的得勝者轄管這地（啓二十 4、6）。祂要作萬民的王，也要作神的祭司。所有在祂的婚禮和爭戰中有分的得勝者，也要有分於祂的君王職分和祭司職任，在千年國裏事奉神和管轄萬民（綿羊）一千年。

基督要在祂白色大寶座上（11~12）審判所有的死人（徒十 42）。聖經說，基督是神所設立，要審判活人死人的一位（徒十 42，十七 31，提後四 1，羅二 16）。在千年國開始的時候，祂要在祂榮耀的寶座上審判活人，就是綿羊和山羊。在千年國後，祂要在白色大寶座上，審判所有的死人，判定他們進火湖（爲着基督身體之建造十大緊要的『一』，二九頁）。

信息選讀

新耶路撒冷是歷代以來所有蒙神救贖的聖徒活的組合。她是基督的新婦，作基督的配偶（約三 29）；也是神的聖城，作神的居所，神的帳幕（啓二一 3）。...她是藉着有分於基督的生命和性情的豐富，所豫備好的。作神的聖城，她全然聖別歸神，完全被神的聖別性情浸透，成爲神的居所（聖經恢復本，啓二一 2 註 1）。

在新耶路撒冷裏（啓二一 1~ 二二 5），基督將要作神所救贖之人—祂妻子—在永世裏的丈夫（二一

WEEK 2 — DAY 6

Morning Nourishment

Rev. 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Christ will be the King to rule over the earth with His overcomers (Rev. 20:4, 6) in the kingdom of one thousand years. He will be the King to the people and the Priest to God. All His overcomers who joined Him in the wedding and in the fighting will also join Him in the kingship with the priesthood for one thousand years to serve God and rule over all the nations, the sheep.

Christ will judge all the dead people (Acts 10:42) at His great white throne (Rev. 20:11-12). The Bible says that Christ has been appointed by God to judge the living and the dead (Acts 10:42; 17:31; 2 Tim. 4:1; Rom. 2:16). He will judge the living, the sheep and the goats, at His throne of glory at the beginning of the thousand-year kingdom. After the thousand-year kingdom, He will be on the white throne to judge all the dead and sentence them to the lake of fire. (The Ten Great Critical “Ones” for the Building Up of the Body of Christ, pp. 31-32)

Today’s Reading

The New Jerusalem is a living composition of all the saints redeemed by God throughout all generations. It is the bride of Christ as His counterpart (John 3:29) and the holy city of God as His habitation, His tabernacle (Rev. 21:3)....She is prepared by participating in the riches of the life and nature of Christ. As the holy city of God, she is wholly sanctified unto God and fully saturated with God’s holy nature to be His habitation. (Rev. 21:2, footnote 1)

In the New Jerusalem (Rev. 21:1—22:5) He will be the Husband of God’s redeemed people as His wife in eternity (21:2) and the temple with God for

2），並且要與神同作城的殿，作祂所救贖之人永遠的居所，讓他們在那裏事奉神（22）。 祂也要作城的燈，有神在祂裏面作光（23），透過燈並透過新耶路撒冷來照耀。祂要作在寶座上的羔羊神，就是救贖的神，管理新天新地（二二1）。神和羔羊只有一個寶座，因爲神是光，在作爲燈的羔羊裏面。神在羔羊裏，羔羊坐在寶座上。至終，在永世裏，基督要作生命樹滋養整個新耶路撒冷（2）。

我們看過在永遠裏、在創造裏、在成爲肉體裏、在祂的人性生活裏、在祂包羅萬有的死裏、在祂的復活裏以及在祂的升天裏的基督。召會一建立起來，祂就成爲許多項目，爲着照顧召會並變化我們。當我們完全得着變化以後，祂就回來救贖我們。然後祂將要在國度裏；國度之後，祂就要在新耶路撒冷裏。在新耶路撒冷裏，終極的項目乃是生命樹。這是包羅萬有、追測不盡、延展無限、無限無量的基督，這一位就是我們的基督。這就是主的恢復所接受的基督。

我們要有恢復，主要的必須是恢復基督。在公會的神學裏，基督的包羅萬有大多失去了。各公會都有他們的信條，包括奈西亞信經，卻沒有一本信經像〔我們的〕信息那麼完整的論到基督。我們必須將主恢復的信經，關於包羅萬有的基督，從已過的永遠到將來的永遠，傳講出去。

我們該謙卑自己在主面前，說，『主，我們多年來在你的恢復裏，聽見基督是神經綸的中心與普及，但我們從未學習這樣認識基督。』我們若與別人分享基督的這些方面，我們福音的傳揚就會不一樣。這會使人信服。我們要有活力，就需要認識基督的這些方面。主的恢復就是恢復基督（爲着基督身體之建造十大緊要的『一』，二九至三一頁）。

參讀：爲着基督身體之建造十大緊要的『一』，第三篇。

the redeemed to live in as their eternal dwelling place to serve God (21:22). He will also be the lamp with God as the light in Him (21:23) to shine through the lamp and through the New Jerusalem. He will be the Lamb-God, the redeeming God, on the throne to rule over the new heaven and new earth (22:1). The throne is one for both God and the Lamb because God as the light is within the Lamb as the lamp. God is in the Lamb, and the Lamb is sitting on the throne. Eventually, in eternity He will be the tree of life nourishing the entire New Jerusalem (22:2).

We have seen Christ in eternity, in creation, in incarnation, in His human living, in His all-inclusive death, in His resurrection, and in His ascension. Once the church is established, He is many items to take care of the church and to transform us. After our transformation is completed, He will come back to redeem us. Then He will be in the kingdom, and after the kingdom He will be in the New Jerusalem. In the New Jerusalem the ultimate item is the tree of life. This is the all-inclusive, unsearchable, extensive, unlimited Christ, who is our Christ. This is the Christ whom the recovery receives.

We must have the recovery mainly to recover Christ. Christ in His all-inclusiveness has been mostly lost in the denominational theology. All the denominations have their creed, including the Nicene Creed. None of them is as complete as [our] messages on Christ. We have to spread the recovery's creed concerning the all-inclusive Christ from eternity past to eternity future.

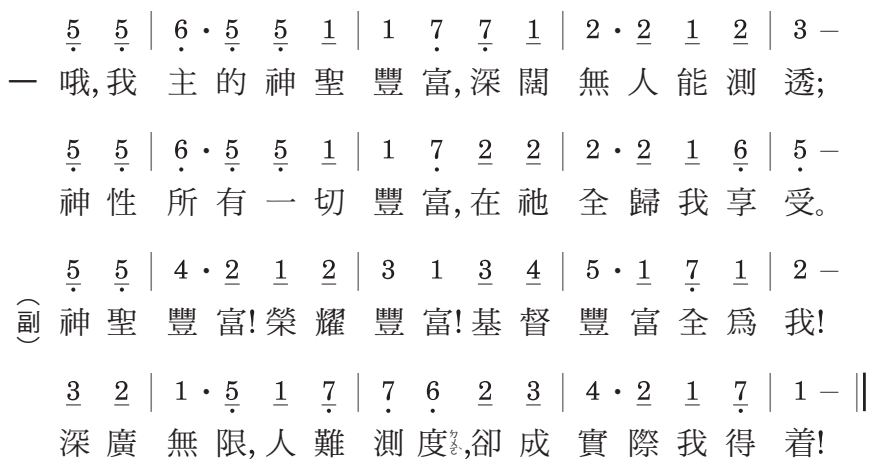
We should humble ourselves before the Lord by saying, "Lord, we have been in Your recovery for many years hearing that Christ is the centrality and universality of God's economy, but we have never learned to know Him so much." If we share these aspects of Christ with others, we will see a difference in our gospel preaching. This will convince people. To be vital we need to know these aspects of Christ. The Lord's recovery is the recovery of Christ. (The Ten Great Critical "Ones" for the Building Up of the Body of Christ, pp. 32-33)

Further Reading: The Ten Great Critical "Ones" for the Building Up of the Body of Christ, ch. 3

經歷基督－祂的豐富　403

8 7 8 7 副（英542）

降A大調　3/4



二 哦,我主的神聖豐富,　一切一切全包括:
生命、亮光、智慧、能力、　醫治、平安和喜樂。

三 完全救贖、豐滿救恩、　稱義、成聖並釋放、
復活大能、升天超越,　神所喜愛的寶藏!

四 哦,我主的神聖豐富,　乃是神來作一切!
凡神所是並祂所有,　全在我靈被領畧。

五 哦,我主的神聖豐富,　誰能窮知其所有!
長、闊、高、深,無法測量,　卻都作了我享受!

六 願我認識我主豐富,　豐滿經歷神基督;
並與別人共同分享,　使神心滿、我意足。

WEEK 2 — HYMN

Hymns, #542

1

O the riches of my Savior,
So unsearchable, immense;
All the fulness of the Godhead
I may now experience.
O the riches, O the riches,
Christ my Savior has for me!
How unsearchable their measure,
Yet my full reality!

2

O the riches of my Savior,
All-embracing: life and light,
Wisdom, power, healing, comfort,
Treasures rich of God's delight;

3

God's redemption, full salvation,
And His resurrection pow'r,
Sanctifying, glorifying,
All transcending every hour!

4

O the riches of my Savior—
Nothing less than God as all!
All His person and possessions,
Now my spirit doth enthrall.

5

O the riches of my Savior!
Who can know their breadth and length,
Or their depth and height unmeasured,
Yet they are my joy and strength.

6

May I know these boundless riches,
Christ experience in full;
And with others may I share them
In their content bountiful.

第二週申言

申言稿：